Volume LXXXII CHICAGO, February 27, 1919 Number 25

UNITY

Freedom, Fellowship and Character in Religion

VOICES.

All day with anxious heart and wondering ear
I listened to the city; heard the ground
Echo with human thunder, and the sound
Go reeling down the streets and disappear.
The headlong hours, in their wild career,
Shouted and sang until the world was drowned
With babel-voices, each one more profound . . .
All day it surged—but nothing could I hear.

That night the country never seemed so still;
The trees and grasses spoke without a word
To stars that brushed them with their silver wings.
Together with the moon I climbed the hill,
And, in the very heart of silence, heard
The speech and music of immortal things.

—*Louis Untermeyer.*

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CONTENTS

EDITORIAL—

Notes 327
Dr. Paul Carus.—E. LL. J. 328
Things of the Spirit.—F. C. DOAN 329
The Blockade.—FRANCIS NEILSON 330

THE PULPIT—

The Coming New Day.—REV. LEONARD A. PARR .. 331

THE SUNDAY SCHOOL—

The Religions of the Elder World. VI. The Religion of Egypt and the Sphinx 333

POETRY—

Voices.—*Louis Untermeyer* 325
Evening Praise.—*Mary Artemisia Lathbury* 327

THE FIELD—

The Trial of the Socialist Officials.—SUSAN QUACKENBUSH 335

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXII. THURSDAY, FEBRUARY 27, 1919 NUMBER 25

*EVENING PRAISE

Day is dying in the West;
Heav'n is touching earth with rest:
Wait and worship while the night
Sets her evening lamps alight
Thro' all the sky.

Chorus.

Holy, holy, holy Lord God of Hosts!
Heav'n and earth are full of Thee!
Heav'n and earth are praising Thee,
O Lord most high!

Lord of life, beneath the dome
Of the universe, Thy home,
Gather us who seek Thy face
To the fold of Thy embrace,
For thou art nigh.

While the deepening shadows fall,
Heart of Love, enfolding all,
Thro' the glory and the grace
Of the stars that veil Thy face,
Our hearts ascend.

When forever from our sight
Pass the stars—the day—the night—
Lord of Angels, on our eyes
Let Eternal Morning rise,
And shadows end.

—*Mary Artemisia Lathbury.*

In the department of The Field will be found some account of the recent trial of the officials of the Socialist party and the questions of national policy which such a trial raises. At the time the anarchists were hung many years ago, they were condemned for their supposed advocacy and practice of violence. But these men are opposed to violence, and were agitating for a change of laws by the peaceable method of public speech and printed argument. If it is finally determined that they were technically guilty of a violation of the letter of the Espionage Act, then there is the more need for the agitation which has been already started for the release of all political prisoners.

The signs of the times are not all of them discouraging! Witness, for example, the rising tide of opposition against the court martial system of justice in the United States army! Three hundred and seventy thousand American boys were court martialled in the year and a half of the war, most of them for more or less trivial offenses, and many of them sentenced to endure punishments of incredible severity. The reforms which are being proposed in this system are wholesome, but what we need is the full extension to citizens in the army of all those constitutional safeguards which belong by right to every other citizen.

J. H. H.

The repeal of the Espionage Act would seem to be one of the first duties now confronting Congress. When this unprecedented law was passed, it was declared that it was intended only to meet the exigencies of the war, and that with the close of the war, it would be speedily withdrawn. The conflict with Germany is now over—and has been over for more than three months past. "The war thus comes to an end" were the words with which President Wilson announced to the country the terms of the armistice on November 11th. And yet the Espionage Act is still with us, and little or no serious attempt is being made, except by Senator France, to repeal it! On the contrary, it seems to be complacently assumed that the law will remain until it is automatically repealed by the proclamation of peace, and already it is being suggested that there will then be enacted another and similar act applying to domestic instead of international affairs. It seems incredible that the American people should endure such a situation as this. "We are spied upon by day and spied upon by night," said Mr. Dudley Field Malone at a great mass meeting in New York on the 16th last, "and we live every hour in the white terror of apprehension and fear." Is the voice of protest to be forever silent, and the right of petition dead?

J. H. H.

A remarkable instance of Christian comity has just come to our attention through a chance clipping from the London *Daily News*. On December 24th last, there was sent from England to the men and women of Germany a Christmas greeting of friendliness and good cheer. This remarkable message expressed the "earnest hope that the shadow between the nations shall pass away," and was signed, among others by the following distinguished persons—J. Esther Carpenter, Dr. John Clifford, Prof. L. T. Hobhouse, Dean Inge, Prof. L. P. Jacks, Jerome K. Jerome, H. W.

*Note: In an introduction to the little volume of poems by Miss Lathbury, W. Garrett Horder tells how he became acquainted with the above hymn. He says: "One day a parcel of books reached me wrapped in old sheets of printed matter. Among these was an order of first lines of some hymnals issued in America. My eye lighted on the first line of the hymn to which I have referred. I said to myself, 'Surely this must be a fine hymn,' but whose it was, or where it could be found I did not know. Not long after Miss Willard sent me some recently published hymnals, and in one of them I found the hymn I desired to see, and found that it was all and more than all I expected. Indeed in my judgment it is one of the finest and most distinctive hymns of modern times. It deserves to rank with, 'Lead, Kindly Light' of Cardinal Newman for its picturesqueness and allusiveness, and above all for this, that devout souls no matter what their distinctive belief can through it voice their deepest feelings and aspirations."

Massingham, Lord Parmoor, G. Bernard Shaw, Robert Smilie, and Israel Zangwill. On January 14th there was published in the *Daily News* a reply to this message from the *Deutsche Liga für Volkerrecht*. Expressing its gratification at "the spirit of conciliation expressed in this British demonstration," the *Liga* goes on to express the hope "that such a spirit of reconciliation between the nations, after long years of force and intoxicated blindness, will lead the spiritual-leading men and women of Great Britain and Germany to renewed joint efforts for the sake of humanity, and that in the future it may become the common possession of the whole of civilized humanity." Here is an interchange of sentiment which does credit to both peoples, victors and vanquished alike. We wonder, if such a message were prepared in this country, if the signers would be subject to indictment and prosecution under the Espionage Act! J. H. H.

Very wonderful are the stories which are constantly coming to us from Europe of the adoration in which President Wilson is held by the common people of all countries. In Italy, the popular enthusiasm on the occasion of his visit passed all bounds. In Turin, for example, one hundred and fifty thousand men and women assembled in a square not larger than Madison Square in New York, and waited motionless for hours to see him pass. In France, also, the feeling runs almost too deep for tears. A letter recently received from one of my parishioners, tells the following incident—"I was lodged at the house of M. le Curé in a little broken village that had starved for three years. He was in his way the finest man I ever met. . . . I was showing him a New York *Times'* illustrated supplement. There was a picture on one page of the Joan of Arc statue in New York, another of President Wilson at Princeton. I was telling him about them. He turned to me, and said in his fine pulpit 18th century French, 'In the 15th century Joan of Arc saved France from the English. There is a statue to her in many of our French cities. In the twentieth century President Wilson saved France from the Germans. There will be a statue to him in every city of France.'" How wonderful is such a tribute as this! And all the more wonderful, as it is a tribute not to the man, Wilson—not even to the President of the United States—but to that person who embodies within himself deliverance from the war of yesterday, and hope for the enduring peace of to-morrow! Never did there rest such responsibility upon any one man as upon President Wilson at this moment. May God help him to the fulfillment of his task! J. H. H.

The fates at times play jokes of huge proportions on the children of men. What grimer, more Brobdingnagian joke have the Parcae ever played upon human race than the one in which they have recently disposed of "votes for women." In Germany, the home of aristocracy, where the "Frau" is looked upon as a little higher than the animals, a country in which chivalry is dead women are voting as free citizens on the most momentous question that has faced the nation for centuries. In the Senate of the United States woman suffrage is defeated by the men who are waging a war in behalf of democracy. This is a joke which may well cause men to weep and women to laugh. A. L. W.

President Wilson is insisting that the "Peace of Paris" shall be a people's peace and not merely a governments' peace. Here is a striking distinction that men may well ponder. If we may possibly have a peace that is not a people's peace, so it is possible that in the past we may have had wars that were made not by peoples but by governments. President Wilson is suggesting that governments do not entirely represent peoples. This is the danger in our present party system. It is illustrated by the present situation in Great Britain. With only one-half of the electorate voting Lloyd George had only an eight per cent majority of the votes cast. And yet he is the leader of the Government with a majority so great that it is said to be unwieldy. We have all too frequently similar situations here in America. In one western state at the present time the legislature with a total membership of one hundred and thirty-three has an opposition party of only eighteen. If the legislature was divided so as to represent public opinion one party would have only a slight majority over the other. It is such facts as these that emphasize the need of some form of proportional representation. Governments that do not represent the people are always a source of danger. A. L. W.

Paul Carus

It is fitting that UNITY should voice its appreciation of Dr. Paul Carus whose recent death has removed from the world of liberal thought a man of great attainments and scholarship. He was the learned editor of *The Open Court* and *The Monist* and the author of many volumes treating of the religion of the Chinese, of the Buddhists, and of the Christian religion, as well as philosophical treatises based on the works of Kant, Nietzsche, Goethe and Schiller.

He was for many years a warm friend and coworker of the late Editor of UNITY. They were brought into close relationship during the Parliament of Religions and afterward continued their work in the Congress of Religion.

The Sunday School of All Souls Church has also been indebted many times to Dr. Carus for his scholarly help with the study of the "Religions of the

Elder World." Among its prized possessions are some leaves of the sacred Bo-tree which were his gift.

There will doubtless be many critical estimates of Dr. Carus' scholarship and his invaluable work in the fields of philosophy, science and religion. UNITY must content itself with expressing sympathy for his family, gratitude for his co-operation and a sense of loss in the passing from sight of another good friend.

E. LL. J.

Things of the Spirit

To a person of pacifist temper, like the present writer, it is hard to believe that any good thing can come out of the supreme iniquity of war. The world has just passed through the most monstrous folly of which the human race has so far been guilty—the Great War, as we have learned to call it. He must indeed have keen eyes of the spirit who can look over the ruins of the present world and see any good rising Phoenix-like from its ashes. And yet good has come of it all—not negative good alone (anyone might admit that without damage to his claim that an evil tree cannot bring forth good fruit), but positive good as well. The mind of man has been chastened for one thing by all its suffering and sin of the last four years,—and is already secretly ashamed of its generation which could find no wiser and surer way of defending the rights and liberties of mankind than by shooting several million of its individual members into eternity, to use Carlyle's grim phrase for the bloody business. For another thing the shock of the war has thoroughly aroused the Peoples of the earth. These awakened Peoples are demanding, and will surely get on earth, something like the Democracy they have been told they and theirs were fighting and dying for.

There has been a deepening of the spiritual life of the world. Henceforth world politics will have to concern itself with the single task of building some sort of Kingdom of God on earth,—will have to, or else reckon with the aroused and indignant Peoples of the earth.

It would be easy to go on enumerating the surprising spiritual gains that have come to the world through the War. But the one we have particularly in mind at the moment, and perhaps not the least surprising, is the great impulse the War has given to what is familiarly known as "psychic research." In recent months the pages of the literary reviews have been filled with reviews of books of this psychic research character: from the books of more or less scientific appeal like Sir Oliver Lodge's "Raymond" and Conan Doyle's collected essays on the one hand to books of more passionate appeal like "Thy Son Liveth" on the other hand, the appeal has come to the "living" to rest assured that the "dead" do also live a freer and fuller life beyond death.

The significant, practical fact is that these books are finding a market, are being eagerly read not merely by those who have lost sons at the front but by the general reading public. Everybody, it would almost seem, is at least curious to know what has become of these millions of young human souls who have so recently been "shot into eternity." Curious to know whether they still live, and where and how and, most of all, what they think of the War as they see it from their present higher altitudes of the spirit. Raymond, you remember, set the thinking world's tongue wagging by reporting across the abyss that from the eternal point of view the Great War seems like a sort of cricket game,—more like that than anything else; and that his own interest in the final victory of the Allies is not unlike his boyish interest in the success of the "home team" in a cricket match.

We may well wonder what effect this new, and as it would appear lasting, interest in "future things" will have upon the mind of the coming generation. The present writer does not feel, as some do, that this new interest will detract the mind of man from the more immediate political and industrial problems of the world and lead it into a vague futurism, a kind of unprofitable spiritual cubism, so to speak. That would indeed be an unhappy outcome of this new interest in things of the spirit. But we do not anticipate any such outcome. On the contrary the thing that characterizes this present interest in the "Unknown" is its intensely practical tone. We may reasonably expect that this new and vivid vision of immortality will profoundly influence the next generation in its political thinking and in its industrial action. Heretofore we have demanded what we call "social justice" for the masses on the general ground that we would not treat our animals as we allow the workers of the world to be treated; we have asked for bread and clothing and shelter,—the least we could ask for any human being. We have cried woe upon a generation that dared to deprive humankind of these primal necessities of animal existence. And we have done well to protest in these solid terms. But now that we know that this life is in solemn fact but the anteroom to a still larger and freer life beyond the grave, a life that begins there just where it leaves off here, no better off and no worse off than when it set out from these shores upon the great adventure—now that we know this, and the knowledge has become the common property and conviction of all thinking men, may we not expect justice to be demanded more rigorously and more insistently than ever before? being demanded for men not solely or primarily because they are animals but also and primarily because they are immortal souls? Surely, surely.

One night the writer was talking with James Hys-

lop. With the frankness that characterizes men when they talk long into the night, I asked Dr. Hyslop why it was he had given up his career at Columbia, made such sacrifices, financial and professional, to give his years to the unpopular pursuit of "psychic research": was it because of a keen, personal interest in his own soul's immortality? He replied at once: "No, not at all. I am interested in psychic research because of my belief that the discoveries we are making within the Unknown will have a profound reactive influence upon men's philosophy of life here within what we are pleased to call the Known." Dr. Hyslop is right. Given—not a dogma nor a mere hope—but a conviction of immortality, the effect of that belief upon the private life and upon the political and economic institutions of men will be simply inestimable. And such a conviction is coming—out of the Great War of all things!—it is coming to the next generation. Our children will be busy building institutions, political and industrial, worthy of the immortals they are.

F. C. Doan.

The Blockade

Mr. Edwin L. James, the correspondent of the New York *Times*, tells of a most interesting interview he had with Mathias Erzberger, President of the German Armistice Commission and a Cabinet minister of the new German Government. It is an interview of profound significance, and coming almost immediately after the publication of the articles of the League of Nations Covenant it is full of foreboding. Erzberger said "if the Saar Valley were taken away from Germany, Germany would take it back from France by force of arms 'sooner or later.'" The implication here is that the secret treaties are binding, as Balfour said, and that the new covenant might easily be converted into a league of the old Allies. Is President Wilson's aim to be defeated by the militarists of France? This is so serious a matter that we venture to say there can be no peace in Europe if the secret treaties of the Allies are enforced.

More significant still is the reply of Erzberger to the question of the interviewer: "Will the armistice terms make it more difficult for the new German Government to succeed?" The reply was, "Yes; and if any harder conditions are imposed, it would make it practically impossible for any German Government to exist. Every aggravation may become of fatal consequence for public order and the maintenance of organized authority in Germany."

This statement reminds us of rational opinion freely stated in Britain about a month ago. Armistice terms were discussed in the British press, and the policy of the blockade was severely censured. The London *Observer* said:

> The Allies are in some danger of precipitating in Germany what they should most wish to avoid. They are perfectly entitled to insist upon the disbandment of the army. They are also perfecly entitled to maintain the full rigour of the blockade. But simultaneously to empty millions of men into civilian life and to exclude the raw materials which alone can give them employment is the most rapid process for making Bolshevists that has yet been discovered. Unemployment and Bolshevism soon establish a vicious circle of mutual stimulation, and it has already begun to operate in Germany upon a very serious scale. Nothing could be more calculated in that country to frustrate the appearance of an authentic Government with whom peace might be concluded.

What is the real position? Is it this: that the politicians have thrown the fate of Europe into the hands of the militarists? It certainly looks like it, for the speeches of Allied statesmen are difficult to reconcile with the terms and practice of the armistice. Let us beware. We all know what happened when the Prussian military party elbowed Bismarck out of the negotiations after the Franco-Prussian war. The consequences of that act have fallen on millions who have been sacrificed in this war.

Anyway the statement quoted from the *Observer* was prophetic. More to the point, however, was the editorial in the *Manchester Guardian* of January 6th on "The Blockade, Bolshevism, and Business":

> There is another aspect of this matter which calls for attention. We are told that in our own country the transition of industry from a war to a peace footing is very slow, that there is much unemployment, and that this is in itself a reason for not pushing on too fast with demobilization. We have had this very week-end a warning of the peril of keeping men in the army too long, and we shall soon see the peril of mass unemployment. Does the Government understand that the blockade of the Central Powers is itself an important factor in rendering slow the recovery of industry, in producing unemployment here, and in delaying demobilization? Now that war contracts are at an end the potential demand of the enemy States is the governing factor in industry. Until they know what the enemy States—among which, it would appear, Russia is now to be included—are going to buy, merchants and manufacturers are at a loss to judge the course of prices, and as a result business is hung up. We here in Manchester understand that only too well. The blockade is hitting the British business man, it is hitting the British workman, it is hitting the British soldier. There may be perhaps —we hope that there are not—some persons who do not mind the blockade starving German and Austrian and Turkish babies, but there can hardly be anybody so foolish as to desire the maintenance, now that all military purpose is past, of a blockade which cultivates a highly infectious Bolshevism, cripples British industry, multiplies British unemployment, and checks the demobilization of the British army. But it is precisely such a blockade that we are now keeping up.

This was written five or six weeks ago. At this time anyone who has followed even the meagre reports in our papers of what has happened recently in France and Britain will be able to appreciate the editor's prevision. "Things go from bad to worse," a British official said.

The war itself was as nothing to the mighty unrest of the European masses. And who will stem the tide once it breaks lose? Who is there to restore the paths of peace to dwell in? Who will be restorers of the breach? Is European statesmanship bankrupt?

If every country in Europe had a Wilson there might be some hope for the world.

Francis Neilson.

THE PULPIT

"The Coming New Day"

What Will Be Its Religion?

The first sermon in a series on "Reconstruction" preached by the Rev. Leonard A. Parr at the First Congregational Church, Eau Claire, Wis.

Every great period in history has had destructive and constructive results. Institutions, customs, laws, beliefs have passed away, and new ones have come into being. Hence, the day that marked the end of the period of Feudalism; the periods of the Renaissance and the Reformations; the Puritan and Elizabethan and Scientific periods saw old things passing away and many things becoming new.

Now if there is one thing that has been clearly demonstrated through the years that we have just lived it is that 1914 marked the end of a period. In a book on "Six Major Prophets," the writer opens with these words:

> August 4, 1914, cuts time like a knife. The continuity of human progress in science, arts, letters, commerce, philosophy, everything, was broken up at that period. Nothing in the world can remain quite the same as before. Everything is seen in a new light. All our ideas will have to be taken out and looked over to see how many of them are intact and useful, just as after an earthquake we overhaul the china closet. It is not merely the geographies will have to be revised, and histories re-written, but all books will have to be classified as ante-bellum and post-bellum literature . . . for they will by their style of thought and language bear an indelible though invisible date with reference to this line of demarcation.

We are needing, therefore, a new Political Science, for already the world is in the process of democratization, and already whole peoples have been emancipated and whole classes of society have been enfranchised. Millions of women have found their independence by their own labor: what is to be the result in our industrial life? Wages, hours of labor, profits; all these questions are in for a season of discussion and modification. Neither in the industrial or political realm can there be a return to the old order. Kipling said in the opening of the war, "Our world has passed away." And so it has; it can never be the same. For gain or loss, for weal or woe, our world has changed, and we stand in the beginning of a new era in the history of the race.

And it is increasingly evident that in respect to the deeper things: their beliefs, their attitude toward the facts of religion and the spirit, men are passing through deep and vital changes. And wise shall we be if we recognize that in this spiritual realm also there can be no return to the pre-war status; things can never be what they were. Released from the conventions of civil life; seeing life stripped bare; looking at human vices and virtues in the raw, millions of men have been undergoing mental and spiritual changes and revolutions which all the kaisers and popes and political reactionaries and theological standpatters cannot resist or overcome.

We are, then, living in the breaking hours of a New Day, hours in which men are shattering old idols, discarding old beliefs, thinking new thoughts, asking new questions. One of the most striking poems in the "Rhymes of a Red Cross Man" is about Tommy Atkins who has seen this new world, the horizon of which has widened immeasurably, and is asking, "What will we do when we're back?"

> The same old sprint in the morning, boys, to the same old din and smut,
> Chained all day to the same old desk, down in the same old rut;
> Posting the same old greasy books, catching the same old train,
> Oh, how will I manage to stick it all, if I ever get back again?
>
> For shoulders curved with the counter stoop will be carried erect and square,
> And faces white from the office light will be bronzed by the open air,
> And we'll walk with the stride of a new born pride, with a new found joy in our eyes,
> Scornful men who have diced with death under the naked skies.
>
> Don't you guess that the things we're seeing now will haunt us all through the years?
> Heaven and Hell rolled into one, glory and blood and tears?
> Life's pattern picked with a scarlet thread, when once we wove with a grey,
> To remind us all how we played our part in the shock of an epic day.
>
> We'll breathe free air and we'll bivouac under the starry sky;
> We'll march with men and we'll fight with men, and we'll see men laugh and die;
> We'll know such joys as we've never dreamed, we'll fathom the deeps of pain,
> But the hardest bit of it all will be, when we come back home again.

For these men particularly, then, the world is changed. And indeed for us all. The dawning light of a new day is resting upon us.

I. *First, what will be the Religion of this Coming New Day?* And we face this question, for if anything has been touched by the storm and change of these days it is the subject of religion. If men are going to look with new eyes upon almost all things, then surely religion, which is the biggest and most vital question in human thought and affairs, will be subjected to this new regard.

1. At once we are met with the question, Will this New Day have any Religion? Great catastrophes have aforetime made people scornful, irreligious, atheistic. And surely this most calamitous hour in history will have a like result. The new world, some people tell us, will be peopled with atheists. And then the seeming bankruptcy of religion and morality will be fatal. Will the new world cling to what has apparently been so powerless and futile? Let us grant for the moment that what has gone under the name "religion" has broken down; proven a broken reed; and even then you don't dispose of the question. For if any fact has been historically demonstrated it is this, that man is incorrigibly religious. What song is to the bird; what sunshine is to the flower; what rain is to the plant; what air is to man and beast—that religion is to man. So long as man thinks of higher things than food and drink and clothing; so long as sacrifice and love and unselfishness form a part of his daily speech; so long as he lifts his face from the dust of earth and sets his gaze on setting suns, and peoples the infinite space above him, with high thoughts and noble imaginings, just so long will he be religious. Let every altar be broken down and destroyed today; let every church bell be melted; every steeple be razed; every God be denied, and what then? Tomorrow shall witness man building new altars, dedicating new temples, praying

to new gods, making a new religion out of Art and Science or Wisdom or Humanity:—out of something! For he must have a religion. He lives and moves and has his being in the atmosphere religion creates. Therefore, whatever else the coming new day will dispense with, it cannot dispense with Religion; it must have that.

Well, someone says, "We will grant that, but what is certain is that the religion of tomorrow will not be the old religion." I suppose many will concur in this. To many it is a simple proposition that the religions of the world have so obviously failed, that if the new age is to have any religion at all, it will need to be a new religion and not the old one. But we need to do a little clear thinking here. . . .

It sometimes happens that the pure, original meanings of things become muddied by evil associations. Take for example Politics. Now at once we think of unsavory things, graft, bribery, corruption. Yet while some may unthinkingly say "There's Politics for you," we know that under the evil there are high, pure meanings. "Politics" does not mean graft and corruption, it means the life and affairs of people in the "polis" the Greek city. What we need, then, is not a substitute idea for politics, but politics rid of all their evil associations. Just so with Religion. Religion doesn't mean bigotry, hypocrisy, narrowness, persecution, living under false colors, it means something higher, something better. And what the world needs is not so much a new religion, as this ancient thing brought out in all its original purity and made the sweet and healing and helpful thing it ought to be.

With this distinction made, we can concur with those who think that the new world will mean the passing of many old things. Not the old religion, but the old evil things associated with it or substituted for it. And let the Church and Christian people take solemn warning here. If they do not rise to this new opportunity of reinterpreting religion and re-emphasizing it in this time of reconstruction, then their last chance will have gone, and the religion that we have known will be thrown overboard by multitudes!

For this thing is most clear: that the Religion of the Coming New Day will most certainly *not* be the thing or things that have masqueraded in the guise of religion. Let me state briefly, first the Negative side.

II. *What the Religion of the Future will not be.*

1. It will not be something that you may believe and profess but need not do. My friends, hasn't that lain at the root of the evil in the past? In the past people have been too prone to think that they could say one thing and do another. So they've professed religion, been connected with the Church, but at the same time they have remained mean in spirit, unkind in speech, impure in mind, small, narrow, stingy in their nature. They've professed religion and then have gone out to be unjust to those who work for them, or to cheat the man they work for; to be guilty of sharp and shady dealings in business and professional life.

Now unless I misread the signs of the times, that idea has got to go. Hypocrisy there will always be. Pharisaism there will always be. But the general acceptance of the idea that you can divorce practice from profession, will pass away. Increasingly men will say, Religion must be everything or nothing. It must touch all your life or none. It must not only take your soul and exalt it and spiritualize it; it must take your body and sanctify it; your mind and purify it; your whole being so that you shall be whole man for God!

2. Another thing that will be seen, is that Religion is not a thing of Labels, Creeds, Formulas. You may have a label to denominate, a creed to define, a formula to express, but these are not Religion! . . .

Those of you who have read Donald Hankey's "The Student in Arms" will recall that striking chapter on "The Religion of the Inarticulate." The author tells us that he was trained for the Church, but declined ordination and worked in the slums. Then when the war broke out in '14 he enlisted, several times refusing a commission in order that he might be with men and live their lives and understand their thoughts. He confesses he was baffled. These men did not seem to have any thoughts, nor any speech on these deepest of all matters. They didn't pray (mark you he is now speaking of the groups that represent the low, untouched strata of society). They didn't pray; they didn't talk about religion, and of course the assumption was that if they didn't talk about religion they didn't have any! Then the author made the important discovery that these men were not so much irreligious, they were inarticulate! They simply couldn't voice their deepest thoughts! Little about them was conventionally religious; the Chaplain couldn't touch them; they scoffed at parts of the Bible; they had vague notions of Christ. Yet in their rough coarse natures there was much that was really fine and beautiful. They were loyal and kind; tender and pitiful; generous and chivalrous; so wholeheartedly unselfish that they would lay down their lives for a comrade. They couldn't articulate their thoughts about religion and God and Christianity, yet many of the Christian virtues flowered and shone in their unlovely natures. Their religion was the religion of the inarticulate.

I realize that one can over-emphasize this point. But what I stress is this: that we are to witness the passing away forever of the notion that just because you wear a tag, or rent a pew, or join a church, you are good, you are religious, you are a Christian. And we are to witness the final passing away of the opposite notion that if you don't rent a pew, wear a tag, join a church, mumble some creedal formula, then you aren't good, you haven't any religion, you can't belong to Christ and the gates of the kingdom are forever shut upon you! These things, then, I name among others which the religion of the new day will not be: It will not be something that you believe and say, but don't do! It will *not* be a matter of labels and creeds and formulas.

III. Now look on the affirmative side. "What will this religion of the coming new time be?"

1. First of all, the spirit of love among men.

At once you express your disappointment. You say, Why, that's not new! I beg to differ. The practice of the spirit of love among men would be exceedingly new; so new, indeed, as to create a new heaven and a new earth. There have of course been individual men and women who have tried to live out the spirit of love. But in any large, collective sense, has it been tried, has it ever been done? Can you point to a single nation founded on it; to any civilization founded on it? Indeed, to go over a threadbare theme,

that's the one thing that the nations haven't yet tried! They've tried greed and power; they've tried militarism and secret diplomacy and intrigue and mutual hate and suspicion. With what result? A world gone mad; war everywhere; Labor sullen; Capital fearful. Each and all of these things have been tried and have failed horribly; and God sits in sackcloth and the Devil laughs on his throne! Not a human society; not a State; not a nation has tried this mighty, master principle of Love, with all that it means of good-will, mutual faith, brotherhood and generosity. This is not a novel idea, I know. In our churches we've talked about the spirit of Love, to the point of satiety. In our lodges and chapters we have prated about it interminably. But the fact is, in any large, broad sense it has never been put to work. The time is now on us to let religion breathe its essential spirit of love through all the relations of men.

2. Lastly, the Religion that will be manifest tomorrow will be the Golden Rule applied to our everyday lives and the working out in conduct of the basic principles of Christianity. Jesus said: "Whatsoever ye would that men should do unto you, do ye even so unto them." But the fact remains that after 1900 years of his so called leadership that rule remains a beautiful theory! The Golden Rule that men have practised is the one David Harum expounded: "Do unto the other fellow as he would do unto you, but be sure and do it first!" Would nations be doing what they are doing today; would men and women professing to be Christians do to others what they do, if the Golden Rule were in operation? My friends, what inhumanities and cruelty and injustice; what unkindness, gossip, slander and selfishness would pass away if that rule were set to work!

Not at once, but slowly and surely in the new age, it's going to work, because it must work! For after what the world has agonized through, statesmen and peoples are going to see that the world cannot be happy and at peace if nations and individuals are going to do to others what they would not like to have done to themselves. With that realization there will come the conviction that the Religion of the New Day must put the Golden Rule of the Man of Galilee to work!

And then, this Religion will be the working out of the basic principles of Christianity. . . . I am convinced that the religion that will obtain in the future will be Christianity in its purity and reality at work among men. All will not call it by that name. They may call it by a new nomenclature; they may call it Social Passion; Social Service; Human Brotherhood; the New Humanitarianism. But whatever its name or outer form, its heart and life will be that rich and ancient order of life which the Man of Galilee gave to the world in the long ago, which the world has never yet tried, and which men in the large have never yet put to work!

I submit to you, therefore, that a deep and terrible responsibility rests on us who bear His name to make His religion real and manifest in the world. Not to express a beautiful sentiment, but something actual in conduct; the master motive and the ruling passion of all men everywhere. This, I submit to you, is to be the new, yet old Religion of the coming New Day.

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The Religions of the Elder World

VI. The Religion of Egypt and the Sphinx

Deep love lieth under
These pictures of time;
They fade in the light of
Their meaning sublime.
—*From Emerson's "The Sphinx."*

The course of religious development among us and among men of the primitive world is very similar though we are only now beginning to discern it. As all people do the Egyptian reasoned from the known to the unknown. He first saw his god in his natural surroundings, the trees and streams, the stones and hill tops. The birds and beasts were like himself creatures possessed of power he did not understand. So the early gods came to be identified with the controlling forces of the material world. As we base our ideas of the hereafter on the highest and the best we know here,—to some an out-of-door paradise, others an art gallery or a cathedral, so the Egyptian heaven was a glorified Nile Valley with a life-giving river in the midst of it. The sun and the Nile were the great phenomena that dominated Egyptian thought. Dr. Breasted tells us:

> In the Sun-god, Re, Atum, Horus, Khepri, and in the Nile, Osiris, we find the great gods of Egyptian life and thought, who almost from the beginning entered upon a rivalry for the highest place in the religion of Egypt—a rivalry which ceased only with the annihilation of Egyptian religion at the close of the fifth century of the Christian era. He who knows the essentials of the story of this long rivalry, will know the main course of the history of Egyptian religion, not to say one of the most important chapters in the history of the early East.

The Egyptian sun in its power and glory is the most insistent factor in the Nile Valley. The Nile peasant identified the sun with the falcon which took his daily flight across the heavens, and he bore the name Horus. At Heliopolis the sun-god appeared as an old man tottering down the west, others saw him a winged beetle rising in the east at Khepri. The material sun was Re.

The Egyptians had their Genesis story. Their little world was surrounded by a great ocean, their primeval chaos. One story says that in this ocean, Ptah, the craftsman or creator god, had shaped an egg out of which the sun-god had issued. Others said a lotus flower had grown out of the water and in it the sun-god was concealed. This Sun-god begat Shu, the god of the atmosphere and Tefhut his wife. Their offspring were Geb the Earth-god and Nut the god of the sky whose children were the two brothers Osiris and Set, and sisters, Isis and Nephthys.

As the Egyptian state developed the Sun-god came to be a one time earthly ruler and at the beginning of

the Pyramid Age he had become the great arbiter and ruler of the Egyptian nation, supreme over the destinies of men. Later the king began to assume the title "Son of Re" and from the foundation of the Fifth Dynasty the position of the Sun-god as father of the Pharaohs and patron divinity of the state was one of great splendor and power. The Sun-god became a reflection of the earthly sovereign. Later the Imperial Age brought forth a larger idea of God, a sense of him as governing a larger arena. This development of the god thought has been illustrated by the many different gods current during this war, active forces in the minds of men. The Emperor of Germany depended upon and plead to a god not only made in Germany but bearing the stamp of having been made at the German military headquarters. We have had a god made in England, and the god made in America has been evidenced in the insane exploitation of our material resources into wealth such as the world has never before seen.

Osiris, identified with the Nile, the soil and with vegetation, was the personification of fertility. His story is told with many variations, and with highly ethical touches. To quote Prof. Breasted again:

> It will be discerned at once that the Osiris myth expressed those hopes and aspirations and ideals which were closest to the life and the affections of this great people. Isis was the noblest embodiment of wifely fidelity and maternal solicitude, while the highest ideals of filial devotion found expression in the story of Horus. About this group of father, mother, and son the affectionate fancy of the common folk wove a fair fabric of family ideals which rise high above such conceptions elsewhere. In the Osiris myth the institution of the family found its earliest and most exalted expression in religion, a glorified reflection of earthly ties among the gods. The catastrophe and the ultimate triumph of the righteous cause introduced here in a nature-myth are an impressive revelation of the profoundly moral consciousness with which the Egyptian at a remote age contemplated the world.

The Pyramid Texts preserved in the Fifth and Sixth dynasty pyramids at Sakkara, written for the use of the kings originally, and discovered in 1880-81, form the oldest body of literature in which we may find the intellectual history of man. Later came the Book of the Dead, mortuary literature among the people of the Feudal Age and intended for universal use. Extracts from the mortuary texts of the Middle Kingdom were written on the inner surfaces of the heavy cedar coffins and are designated as Coffin Texts, but they have never been collected and published as a whole.

From these sources scholars are able to sketch the intellectual development of Egypt. The future life is vividly pictured. Everybody went into the West when they died to be judged before Osiris. Each soul is charged with forty-two sins. One papyrus shows Osiris on his throne, scales are in the foreground, one side of the balances bearing the heart while in the other appears the feather, a symbol of truth or righteousness. One soul at the bar of judgment disclaims the forty-two sins. Some of them are as follows:

> Behold, I come to thee, I bring to thee righteousness and I expel for thee sin. I have committed no sin against people. . . . I did not report evil of a servant to his master. I allowed no one to hunger. I caused no one to weep. . . . I did not diminish the grain measure. . . . I did not load the weight of the balances. I did not deflect the index of the scales. I did not take milk from the mouth of the child. . . . I did not catch the fish in their pools. I did not hold back the water in its time. I did not dam the running water. . . .

A French painter, Jerome, drew a picture of the Holy Family in Egypt, the father, mother and Child, Osiris, Isis and Horus, resting in the shadow of the Sphinx. The artist builded better than he knew and to the student of mythology there is a very real connection between the Madonna and Child and the Sphinx in Egypt. Probably our present investment of art and legend concerning the Mother and Child is more allied to the Sphinx than to any other outward thing. Horus is the Egyptian Christ-child; Isis and Osiris father and mother.

This misunderstood and misinterpreted colossal statue with lion's body and man's head is to the poet and artist still impressive and sublime. To the historian it is a fascinating, tempting and provoking study. There it stands in its silence and mystery, looking out upon the ages, witnessing the procession of dynasties, testifying to the passing quality of human creation and military power. The Egyptians gave it a name which indicates Horus, "on the horizon." The Arabs looked upon it for centuries as a sort of evil eye. They called it the "Father of Terrors," the "Spirit of woe," but to the Egyptian it was clothed entirely with tenderness and to many it is still the sweetest, dearest, most impressive, most profound representative of the religious life of Egypt. It is one of the sentinel animals having been given the face of a Pharaoh. It is to the susceptible and the thoughtful as significant as has been Bartholdi's statue in New York harbor. This weird, mystic, beautiful projection of the human soul is more appealing perhaps than Karnak or Luxor. Let it stand as a type of the better life of Egypt.

We may see four successive forces at work in the religious development of Egypt as in all ages. Man first found God in nature, as a mighty force controlling wind and wave, river and mountains, clouds, etc., purely a god of power, largely malevolent and to be placated. The next step is to see God in the state in a purely national sense, a king; the state makes its impression on religion and the thought of social justice enlarges it. The next development is the enlargement of political influence until it became international, and the last step is the personal relation to God.

Within the last ten years a number of documents have been found indicating this final development on the part of the humbler Egyptians. There have been found on votive stones the prayers of hewers of wood and drawers of water, showing the intimate personal relation of the individual believer to his God. He says, "Thou God who heareth the prayer of him who calls to thee." Again, "Thou who supplieth the need of the mice in their holes." "O, Thou sweet well for him who thirsteth in the desert."

This last and crowning development of Egyptian religion did not last long nor go far, there was a sad decline and collapse, but these differing stages show us that in all ages and in all climes man in the forces round about him, whether of nature, or the state, or the social order, or in his own heart, has seen God.

QUESTIONS.

(1) Upon what does man ordinarily base his idea of the hereafter, and upon what did the Egyptian base his?
(2) Do you find ethical value in the Osiris myth?
(3) What is the oldest body of literature throwing light on the intellectual development of man?
(4) Do you find a connection between the Sphinx and the Madonna and Child of Christian history?
(5) Have we any indication of a sense of personal relationship to God on the part of the Egyptians in the humbler walks of life?

THE FIELD

"The World is my country, to do good is my Religion"

THE TRIAL OF THE SOCIALIST OFFICIALS.

On February 20 Judge Kenesaw Landis of the United States Court sentenced the five leading officials of the Socialist Party to twenty years at Fort Leavenworth, the longest term possible under the Espionage Act. Judge Landis then refused to renew the bail during the appeal to a higher court, and not until five o'clock in the afternoon did Judge Alschuler of the U. S. Circuit Court of Appeals consent to grant an appeal. He then raised the bail for each defendant to $25,000, requiring two bonds in each case, each bond representing unemcumbered real estate worth $50,000. This prodigious total of $500,000 had to be secured in the four and one-half hours following the close of the regular business day, unless the men wished to go to Leavenworth during the appeal. It seemed, as doubtless it was intended to be, an insuperable difficulty. But at last it was accomplished. William Bross Lloyd, the only millionaire party member in the Middle West—probably with one exception the only one in the United States—was able to meet one-half the amount required. The other $250,000 was supplied by *one hundred* men and women, chiefly by workers who had reached that *summum bonum*, the owning of their homes and who gladly placed these in bond to rescue their comrades from the horrors of prison, but partly, too, by others who believe in freedom of speech and conscience.

The final scene in Judge Landis' Court was memorable and historic. That it followed immediately upon the acquittal by a New York jury of Scott Nearing under a similar charge added to the interest. Moreover, the bail of Eugene Debs pending appeal is only $10,000. As soon as Judge Landis had denied the motion for a new trial, the defendants began their statements, which occupied over three hours. It is hardly conceivable that five men, writing on the same topic, could produce such varied and individually interesting documents. Considered as literature, they were masterpieces—terse, vigorous, perfect in diction, enriched by frequent quotations from the classics—sometimes in the original Latin or Greek—from modern poetry, from the Bible, from history and sociology, and, of course, from President Wilson.

But they are not to be taken primarily as literature. They are part of the great bible of liberty which has been accumulating through the ages, and which, apparently, must needs go on accumulating for some time to come. They were examples of calm, courageous, dignified adherence to conviction in the face of persecution and certain punishment. Indeed, when one considers that the speakers could not fail to realize that every statement they made might be adding to the term of their imprisonment, one is amazed at their courage.

Varied as the five statements were, they were alike in two details—that each in his own way said he had nothing to retract, and had done nothing he believed to be wrong. As Mr. Berger phrased it, "If we are to be persecuted for saying what we believe to be the truth, then I am ready to receive my sentence."

Mr. Berger, who has all his long life been an International Socialist, traced the growth of that movement which since 1866 has been in all countries opposed to all international war, on the ground that such wars exploit the workers, who have no quarrel with each other, only to add to the power, or wealth, or territory of the governing groups.

Mr. Kruse said that the Young Peoples' Socialist League of which he was Secretary had sincerely believed that they had the right to crush militarism at home and to oppose what seemed to them Prussian methods in this country. He also pointed out that during the five weeks of the trial the defense and the prosecution, including judge and jury, had been speaking different languages. The language of the future is never understood by those of the past. The defense through all those weeks had tried to make clear its meaning, he said, but had failed. So throughout all past history, the Future has been condemned by the Past who could not speak its language.

Mr. Engdahl among other things said he had interpreted too literally the rhetoric of Mr. Wilson in *The New Freedom* where he says that it is the duty of every citizen in a republic to criticize the acts of the government and to oppose laws he deems unjust, even to the point of rebellion.

He also said that "when a cause ascends the altar of persecution, it is already nearing its success."

Mr. Germer spoke of his life as a boy worker in mines and factories and said the vision of the unendurable hardships suffered by the workers everywhere had led him to Socialism as the remedy.

The Rev. Irwin St. John Tucker, Episcopal clergyman, founder of the Chicago Workers' Institute, author, lecturer and poet, said that his experience as a minister had taught him that the church everywhere professed to reverence the leadership of the Carpenter of Nazareth who also was tried before a Federal Court for alleged interference with the draft of soldiers demanded by Caesar. He reviewed rapidly the history of persecution from the time of Jesus through the Inquisition, the affairs of John Huss and Servetus, on to Garrison and Lovejoy. With quiet power and slow deliberate emphasis, Mr. Tucker came to his closing sentence: "Your Honor, I am ready to receive sentence. I would rather be on this side of the bar with the company I have mentioned than on the other side of the bar with your Honor and Pontius Pilate."

These five men are quiet, cultured, highly educated gentlemen; far from the type the world expects of its agitators. All save Mr. Berger are under thirty-five years of age. All are married. Mr. Berger's two daughters are students in the University of Wisconsin. Mr. Tucker and Mr. Germer will leave behind them little children of two or three years, if they have finally to serve their terms in Leavenworth.

In all this, the question seems to be, not shall these five men go to prison, but shall there be a third political party in the United States? Shall any political party be allowed to exist if it opposes the program of the two more powerful parties? True, the men were indicted for conspiracy to obstruct the recruiting forces of the government. But that the abolition of the Socialist Party was a chief object of the prosecution was not merely obvious from the whole trend of the evidence introduced and the pleas of the state's attorneys, but was specifically mentioned by Attorney Clyne of the Department of Justice, in an interview in the *Tribune* on the morning after the verdict: "This verdict," the *Tribune* reported him as saying, "is a death blow to the red flag in America." The red flag, as everybody knows, is merely the official emblem of the Socialist party, as other symbols are the emblems of other political parties, and signifies the red blood of the workers of the earth, to better whose condition is the specific purpose of that party.

Another question which seems to be equally involved in this case is: Shall agitation for or against the change of an existing law, or a measure under discussion by Congress, be permitted in the United States? As Mr. Cochems, of Milwaukee, the non-Socialist attorney for the defense, challenged the prosecution to point out: If these men are to go to prison for opposing not with violence but by the written and spoken word, laws which they believed wrong, how can any citizen agitate against any law? How could the existing laws favoring the liquor traffic, for example, ever have been supplanted by the Prohibition Amendment?

However much one may disagree with the program of the Socialist party or the specific changes in the laws or government which it proposes, no one can deny the fundamental proposition that laws and government, like everything else in the world, are subject to the law of evolution and must be changed as people and conditions change. No democrat can doubt that it is the right of any citizen peaceably to agitate for or against any law or any form of government he believes desirable, and to attempt by argument and propaganda to convert the minority to a majority. To deny these things is to deny the basis of democracy; it is to revert to the time of the Czar's regime in Russia.

But even if one believes that none of these things hold good in war time, and that war of itself abrogates all civil rights and nullifies all the truths of freedom of conscience and freedom of speech, one can hardly maintain that now, after a war to make the world safe for democracy is ended, and the troops largely demobilized, five of a nation's most forward-looking and intelligent citizens should be sent for twenty years to Fort Leavenworth for their courage in standing for their conscientious convictions, especially under a law which even in war-time received widespread condemnation as abrogating that first amendment to the Constitution without the passing of which, as Mr. Engdahl pointed out, the thirteen colonies would never have adopted the Constitution.

SUSAN QUACKENBUSH.

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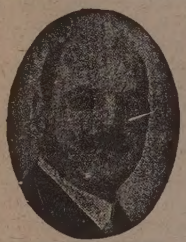

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